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The Journey of Human Life in Islamic Perspective: Learning from the Spirit to the Hereafter

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Abstract

In Islam, the journey of human life encompasses five main phases: the Realm of the Spirit, the Womb, Worldly Life, Barzakh, and the Hereafter. Each of these phases holds profound significance in understanding the human being as a moral and spiritual entity. This research aims to examine the human life journey from the realm of the soul to the afterlife from an Islamic perspective, and to explore the spiritual and moral values within each phase that are essential for character building and Islamic education. This study adopts a qualitative descriptive method through content analysis of the Qur'an, hadith, and relevant Islamic scholarly works. The findings reveal: (1) the Realm of the Spirit, where every soul testified to Allah's oneness; (2) the Womb, the phase of physical development and the infusion of the soul; (3) Worldly Life, a temporary stage of trial, responsibility, and worship as Allah's vicegerent; (4) Barzakh, the transitional stage between death and resurrection; and (5) the Hereafter, the eternal stage of reward or punishment based on one's deeds. Each phase emphasizes key spiritual and moral responsibilities, which shape an individual's character and deepen their religious consciousness. A holistic understanding of these stages encourages Muslims to live with purpose, striving for righteousness in this world while preparing for the ultimate goal eternal happiness in the Hereafter. This research contributes to the advancement of knowledge, particularly in the field of self-understanding within Islamic thought.

Keywords: *Human Life Journey*, *Islam*, *Spiritual Nature*, *Educational Psychology*, *Character Education*

INTRODUCTION

In the Islamic perspective, humans are creations of Allah SWT who possess a special status compared to other beings because they are endowed with intellect, a soul, and the responsibility as stewards (*khalifah*) on Earth**.** This distinction grants humans the freedom to choose between good and evil, which ultimately determines their fate in the afterlife. Humans were not created without purpose, but rather as servants of Allah

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entrusted with the duty to worship and live in accordance with His divine law (sharia).[1] Therefore, understanding the origin and purpose of life is essential so that individuals can live with awareness, responsibility, and a focus on the eternal life in the presence of Allah.[2]

In Islam, human life is understood as a long journey that transcends the boundaries of the temporal world, beginning with the creation of the soul before birth, continuing through the womb, life in the world, the *barzakh* realm after death, and ultimately leading to the eternal life in the hereafter. The process of human creation began with the creation of Prophet Adam (AS) as the first human, and then continued through the biological process in a mother's womb. From the initial formation of cells to becoming a complete human being, this creation reflects the greatness of Allah. In addition to the physical aspect, humans are also endowed with a soul (*ruh*), which distinguishes them from other creatures. The existence of this soul signifies that human life is not limited to the worldly dimension, but also includes a spiritual dimension that must be nurtured and developed.[3]

Each phase of human life holds its own role and meaning, shaping the journey toward the ultimate purpose determined by Allah SWT. The world is merely a temporary stop filled with tests, where one's deeds will determine their fate in the hereafter whether they attain the joy of paradise or the torment of hell. Therefore, Islam emphasizes the importance of living life with a balance between worldly efforts and spiritual preparation.[4] The ultimate purpose of life in Islam is not merely to seek worldly happiness, but more importantly, to prepare for the afterlife by accumulating righteous deeds. A Muslim is expected to live with full awareness and balance, so they may attain true happiness in the presence of Allah SWT.[5]

The research problem addressed in this study is how the journey of human life from the realm of the soul to the afterlife is understood in Islam, and what lessons can be drawn from each of its stages. The human life journey in Islam consists of several phases that reflect the process of creation, life, death, and life after death. Research on the stages of human development from an Islamic perspective shows that human life is not only understood from a biological point of view, but also includes moral, spiritual, and transcendental aspects from the very beginning of existence. Mitra revealed that in Islam, human existence already holds moral value even while still in the womb. Although the fetus does not yet possess a soul, Islam still accords moral respect to it, and this value

[1] Salami Mahmud et al., "Phases of Human Development: Comparing Western and Islamic Theories and the Implication in Islamic Education," *Atfālunā Journal of Islamic Early Childhood Education* 6, no. 2 (December 31, 2023): 52–67, https://doi.org/10.32505/atfaluna.v6i2.7192.

[2] Nida Shofiyah et al., "Tujuan Penciptaan Manusia Dalam Kajian Al-Quran," *ZAD Al-Mufassirin* 5, no. 1 (June 30, 2023): 1–17, https://doi.org/10.55759/zam.v5i1.54.

[3] Asdelima Hasibuan, "Memahami Manusia Sebagai Khalifah Allah," *ANSIRU PAI : Pengembangan Profesi Guru Pendidikan Agama Islam* 5, no. 1 (August 11, 2021): 34–44, https://doi.org/10.30821/ansiru.v5i1.9793.

[4] Ibrahim Bafadhol, "Tujuan Hidup Dalam Perspektif Al-Qur'an," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 03 (2017), https://jurnal.staialhidayahbogor.ac.id/index.php/alt/article/download/193/191.

[5] Arfah Ibrahim, "Konsep Tujuan Hidup Manusia Dalam Perspektif Al-Qur'an," *Basha'ir: Jurnal Studi Al-Qur'an Dan Tafsir* 3, no. 2 (December 19, 2023): 89–97, https://doi.org/10.47498/bashair.v3i2.2552.

increases as the fetus develops until the soul is breathed into it at around 120 days. The Qur'an and Hadith provide detailed explanations of the stages of embryonic development, which are remarkably in line with the findings of modern embryology.[6] Expanding on this perspective, Hashim emphasizes that human development in Islamic psychology is holistic, encompassing physical, emotional, cognitive, social, moral, and spiritual aspects. This process begins even before birth, when humans are endowed with *fitrah* (natural disposition) and moral potential. The subsequent stages highlight the importance of instilling Islamic values, moral responsibility, and achieving spiritual maturity. Old age, from the Islamic viewpoint, is not merely a phase of physical decline, but also a time for reflection and preparation for the afterlife, making spirituality the core of the entire life process.[7]

In line with this, Yudiar states that human development according to Islamic education progresses in stages following a seven-year pattern, beginning from the prenatal period to old age. Each developmental phase has a distinct educational approach, such as instilling spiritual values from the womb to strengthening character and moral responsibility in adulthood. This concept is rooted in the teachings of the Qur'an, the Sunnah, and the thoughts of Islamic scholars, and it also makes a significant contribution to the development of Western psychological theories.[8] Furthermore, research conducted by Benson et al. highlights the importance of spiritual development in the lives of children and adolescents. They emphasize that spirituality helps individuals discover meaning in life, purpose, and a sense of connection to the sacred. Although it has a positive impact on well-being and behavior, this aspect remains underrepresented in conventional developmental studies, indicating a need for greater attention in psychological research.[9]

Adding the dimension of the afterlife to human development, Sinta et al. explain that from an Islamic perspective, human life does not end in this world. The human journey begins with creation in the realm of spirits (*'alam al-ruh*), continues with worldly life as a place of trials and worship, then proceeds to the *barzakh* (intermediary realm) after death, and ultimately culminates in resurrection on the Day of Judgment to receive either reward or punishment. This perspective affirms that the entire human journey is a continuous, meaningful process deeply rooted in spirituality.[10] As a complement, Ikmal and Muttaqin divide human life into five main phases based on *Maqāshid al-Qur'an*: the realm of spirits (*'alam al-ruh*), the womb (*'alam al-rahim*), worldly life (*dunya*), the

[6] Piyali Mitra, "The Beginning of Life Issues: An Islamic Perspective," *Journal of Religion and Health* 60, no. 2 (April 1, 2021): 663–83, https://doi.org/10.1007/s10943-020-01018-3.
[7] Mohammad Hashim, "Developmental Stages: An Islamic Psychology Perspective," *Journal of Spirituality in Mental Health*, December 9, 2024, 1–23, https://doi.org/10.1080/19349637.2024.2439438.
[8] Nino Yudiar, "Tahapan Perkembangan Manusia Perspektif Pendidikan Islam," *Al-Idrak: Jurnal Pendidikan Islam Dan Budaya* 1, no. 2 (December 4, 2021): 138–57, https://jurnal.stitalihsan.ac.id/index.php/alidrak/article/view/20.
[9] Peter L. Benson, Eugene C. Roehlkepartain, and Stacey P. Rude, "Spiritual Development in Childhood and Adolescence: Toward a Field of Inquiry," *Applied Developmental Science* 7, no. 7 (2019): 205–13, https://doi.org/10.1207/S1532480XADS0703_12.
[10] Sari Dewi Sinta et al., "Sudut Pandang Islam Tentang Perjalanan Dan Tujuan Hidup Manusia," *IHSANIKA: Jurnal Pendidikan Agama Islam* 2, no. 1 (2024): 190–97, https://doi.org/10.59841/ihsanika.v2i1.822.

grave (*barzakh*), and the hereafter (*akhirah*). Each of these phases emphasizes the importance of Islamic moral and ethical values. Worldly life is viewed as a brief and challenging stage that ultimately determines a person's fate in the hereafter based on their deeds and faith.[11]

The difference between previous studies and this research lies in the more comprehensive scope of discussion. This study does not only explore human development from biological, psychological, and spiritual aspects as in earlier studies, but also covers the complete journey of human existence from the realm of the soul to the afterlife. Prior works, such as those by Mitra,[12] Hashim,[13] and Yudiar,[14] generally focused on the worldly phase of life, from the prenatal period to adulthood, without delving deeply into transcendental aspects. This article presents a new contribution by integrating the afterlife dimension, including the barzakh realm and the Day of Judgment, as essential parts of the human life cycle according to Islam. Furthermore, this research incorporates spiritual values, moral responsibility, and Islamic education into a single holistic framework, thereby broadening the perspective on human existence.

The primary objective of this research is to comprehensively explain the journey of human life according to Islam from the creation of the soul to the afterlife and to derive meaningful lessons from each phase. Through this approach, the article aims to demonstrate that the Islamic understanding of human life not only differs from Western psychology, which tends to emphasize worldly aspects, but also highlights the importance of spiritual awareness and accountability in the hereafter. This study makes a significant contribution to character development, the enhancement of piety, and the formation of a mindset that is conscious of life's purpose and preparation for the life after death. Therefore, this research is essential as it guides individuals to live a complete life in harmony with their natural disposition (*fitrah*), Islamic values, and spiritual awareness ultimately leading to eternal happiness in the hereafter.

METHOD

This study employs a descriptive qualitative approach aimed at illustrating and analyzing the journey of human life from an Islamic perspective in depth. Data collection was conducted through library research, utilizing primary sources such as the Qur'an and Hadith, as well as secondary sources including relevant Islamic literature. The type of data collected is qualitative, consisting of religious texts and scholarly interpretations by Muslim scholars that discuss the five stages of human life in Islam: the realm of the soul (*alam ruh*), the womb (*alam rahim*), worldly life (*dunia*), the intermediary realm (*barzakh*), and the hereafter (*akhirat*). The data were analyzed using content analysis techniques, which involve systematically examining the meanings, moral messages, and

[11] Ikmal and Khairul Muttaqin, "Studi Maqāshid Al-Qur'ān Siklus Perjalanan Hidup Manusia Dalam Al-Qur'an," *REVELATIA Jurnal Ilmu Al-Qur`an Dan Tafsir* 2, no. 2 (November 19, 2021): 140–61, https://doi.org/10.19105/revelatia.v2i2.5332.
[12] Mitra, "The Beginning of Life Issues."
[13] Hashim, "Developmental Stages."
[14] Yudiar, "Tahapan Perkembangan Manusia Perspektif Pendidikan Islam."

spiritual values embedded in these texts. The analysis process began with identifying relevant verses, hadiths, or scholarly views, followed by interpreting their meanings and drawing thematic conclusions for each stage of life. Throughout the analysis, the researcher categorized data according to the stages of human existence, linked each to Islamic educational concepts, and assessed their relevance to character development and spiritual awareness in contemporary life.

RESULTS AND DISCUSSION

In Islam, human life is a journey that begins from the realm of the soul, the womb, this world, the *barzakh*, and ends in the afterlife. Each phase has its meaning and purpose, with life in this world serving as a test that determines one's fate in the afterlife. Humans are expected to live with a balance between worldly efforts and spiritual preparation, as every action will be held accountable. This understanding encourages awareness of the purpose of life and readiness to face the afterlife.

The Realm of the Soul

The realm of the soul (*Alam Ruh*) is the initial phase of human existence before it is breathed into the body, which in Islam is considered a part of the human spiritual life. In this phase, the human soul is created and bears witness to the oneness of Allah, as stated in Surah Al-A'raf, verse 172. This testimony becomes the natural disposition (*fitrah*) within every human being, as a form of recognition and responsibility that will be tested throughout life in this world. Since its existence cannot be proven through the senses, belief in the realm of the soul is of a faith-based nature. The Tafsir Al-Wajiz, Al-Mishbah, and the Ministry of Religious Affairs emphasize that this covenant proves that humans cannot deny the existence of God in the afterlife. Human life begins in the realm of the soul, continues in the world as a place of testing, and ends in the afterlife as a place of accountability.[15]

In the context of educational psychology, understanding the realm of the soul and human fitrah becomes an essential foundation in shaping the paradigm of Islamic education. Each student is viewed not only as a biological and psychological being but also as a spiritual being who carries spiritual potential from the moment of creation. Therefore, education must address the spiritual aspect of students by instilling values of faith, morality, and moral responsibility.[16] This understanding helps educators design learning that not only develops cognitive and emotional abilities but also strengthens students' awareness of the purpose of life, their relationship with Allah, and their responsibility for their actions. With a holistic approach, education can produce a generation that is not only intellectually intelligent but also has strong character and is

[15] Abdus Salam, "Tafsir Surah al-'Araf Ayat 172: Hakikat Kemerdekaan Diri," *Tafsir Al Quran: Referensi Tafsir di Indonesia* (blog), September 22, 2021, https://tafsiralquran.id/tafsir-surah-al-araf-ayat-172-hakikat-kemerdekaan-diri/.

[16] Aep Saepul Anwar, "Konseptualisasi Fitrah Manusia Implikasinya Terhadap Proses Pendidikan Islam: Kajian Ontologi Pendidikan Islam," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 3, no. 01 (2016): 1–12, https://ftk.uinbanten.ac.id/journals/index.php/geneologi/article/view/223.

spiritually responsible.[17]

The Womb Realm

The creation of humans is a complex and gradual process, starting from the essence of soil until becoming a perfect being. This process is explained in the Qur'an, Surah Al-Mu'minun (23:12-14), which describes the stages of human creation. First, humans are created from the essence of the earth, then from sperm that enters the womb and becomes something suspended (blood), which then transforms into a lump of flesh, and finally becomes bones wrapped in flesh. Ultimately, Allah makes it a perfect being. This process demonstrates the wisdom and power of Allah as the perfect Creator. It can be outlined that there are several phases in the process of human creation in the womb:

1. The Phase *Sulālat min Thīn* (Essence of Clay)

   The phase *Sulālat min Thīn* refers to the initial stage of human creation from the essence of clay, as explained in the Qur'an in Surah Al-Mu'minun (23:12) and Surah As-Sajadah (32:7). In this phase, humans do not yet have a defined form, but their existence is already part of Allah's divine will. The origin of humans from earth teaches humility, as human beings are created from a simple, humble substance and had no inherent nobility from the beginning. This emphasizes the concept that humans are fundamentally humble and should remain conscious of their origin, recognizing that their dignity and value are not based on their beginnings but on their relationship with Allah and their actions in life.[18] However, by the will of Allah and His gift of the soul that He breathed into it, humans develop into perfect beings, endowed with reason, and possessing qualities that distinguish them from other creatures. This serves as a reminder to humans not to be arrogant about the gifts they possess, but to recognize that all of these are blessings from Allah SWT that should be appreciated and used wisely. The privileges Allah grants to humans such as intellect, the ability to think, and spiritual potential are responsibilities that must be preserved and utilized in the best possible way, in accordance with His divine guidance. This reminder teaches values of humility, self-awareness, and gratitude that every individual should carry throughout their life journey.[19]

2. The *Nuthfah* Phase (Sperm and Ovum)

   The *Nuthfah* phase is the initial stage of human development, starting with the fertilization process, when sperm meets the ovum and forms a zygote. *Nutfah*, which means a drop of semen, symbolizes the very simple and humble biological

[17] Al Anhar, "Pendidikan Islam Dalam Membangun Kecerdasan Spiritual," *DIMAR: Jurnal Pendidikan Islam* 2, no. 2 (June 1, 2021): 16–34, https://ejournal.stit-almubarok.ac.id/index.php/DIMAR/article/view/38.

[18] Adriani Yulizar, "Bentuk Penciptaan Manusia Dari Tanah Menurut Al-Qur'an (Kajian Mutaradif Ayat)," *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 9, no. 2 (December 28, 2019): 6–7, https://doi.org/10.18592/jtipai.v9i2.3420.

[19] Almahfuz and Abu Anwar, "Konsep Penciptaan Manusia Dan Reproduksinya Menurut Al-Qur'an," *Rusydiah: Jurnal Pemikiran Islam* 2, no. 1 (2021): 39–40, https://doi.org/10.35961/rsd.v2i1.304.

origin of humans.[20] However, from this seemingly humble process, Allah created humans as noble beings. The Qur'an in Surah Al-Insan, verse 2, affirms that humans were created from a drop of semen that is mixed, as a test from Allah who grants the ability to hear and see. This process illustrates that human life begins from a very strict natural selection, where out of hundreds of millions of sperm, only one succeeds in fertilizing the egg and forming the zygote, marking the beginning of life.[21]

After fertilization, the zygote begins to undergo gradual cell division, starting from two cells, then four, eight, and eventually forming a complex structure. The zygote then moves to the uterus and attaches itself to the uterine wall in a process called implantation, supported by a fertile and nurturing ovarian environment.[22] This stage lasts for about the first 40 days in the womb. The fact that humans are formed from something small and seemingly insignificant highlights the greatness of Allah in creating beings that are perfect physically, mentally, and spiritually. This teaches humans not to be arrogant about their origins and to always remember that all the potential and perfection they possess are gifts from Allah SWT.[23]

3. The *'Alaqah* Phase (Stick Clot of Blood)

The *'Alaqah* phase is a crucial stage in the early development of the fetus, following fertilization and implantation, where the embryo firmly attaches to the uterine wall to absorb nutrients from the mother. The term *'Alaqah* in Arabic means something that clings, which scientifically describes the position and shape of the embryo resembling a leech hanging in the womb, corresponding to its function and attachment method.[24] This phase is supported by evidence from Q.S. Al-'Alaq, verse 2, which states that humans are created from a clot of blood. Embryologically, this phase lasts for about 40 days, during which the embryo undergoes rapid development marked by cell division, transformation into a blood-like clot that elongates, and then becomes a small, flexible mass similar to chewing gum. This process then progresses to the next phase, *Mudghah* (a piece of flesh). The development of the embryo during this phase is crucial because even the smallest error can cause growth disturbances or defects, and the entire process can only be observed under a microscope due to the

[20] Siti Rihadatul Aisy et al., "Evolusi Dan Penciptaan: Memahami Asal Usul Manusia Perspektif Al Qur'a," *Jurnal Intelek Dan Cendikiawan Nusantara* 1, no. 3 (July 17, 2024): 4724–35, https://jicnusantara.com/index.php/jicn/article/view/699.

[21] Fitriani Fitriani et al., "Proses Penciptaan Manusia Perspektif Al-Qur'an Dan Kontekstualitasnya Dengan Ilmu Pengetahuan Sains: Kajian Kesehatan Reproduksi," *Jurnal Riset Agama* 1, no. 3 (December 15, 2021): 716–30, https://doi.org/10.15575/jra.v1i3.15120.

[22] Hasna Luthifah et al., "Proses Penciptaan Manusia Dalam Al Qur'an dan Relevansinya dengan Ilmu Sains," *Al-Alam: Islamic Natural Science Education Journal* 2, no. 2 (July 20, 2023): 45–51, https://doi.org/10.33477/al-alam.v2i2.4848.

[23] Kiptiyah Kiptiyah, "Embriologi Dalam Al-Qur'an: Kahan Pada Proses Penciptaan Manusia," *ULUL ALBAB Jurnal Studi Islam* 8, no. 2 (2007): 163–88, https://doi.org/10.18860/ua.v8i2.6201.

[24] Muhammad Hasanudin, "Konsep Embrio Manusia Prespektif Al-Qur`an Dan Sains (Kajian Analisis QS. Al-Mu`minun Ayat 12-14)," *Qaf: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 1 (January 1, 2018): 1–31, https://ojs.unsiq.ac.id/index.php/qaf/article/view/2024.

embryo's tiny size.[25]

4. The *Mudghah* Phase (Flesh of Flesh)

The *Mudghah* phase is the continuation of fetal development after the *'Alaqah* phase, occurring around the fourth to sixth week of pregnancy. Literally meaning "a lump of flesh," this phase is characterized by the embryo resembling a fleshy lump with indentations and protrusions, similar to the impression of a bite, reflecting the meaning of the word *Mudghah* in Arabic. During this stage, somites begin to form, which are segments that become the foundation for important body structures such as the spine and muscles. Basic organs begin to develop, including the formation of the early heart, which starts beating, and the functioning of the initial circulatory system.[26] The initial structure of the brain, nervous system, and the buds of limbs such as arms and legs also begin to emerge during this phase. Although the fetus has not yet developed a fully human form, this stage serves as a crucial foundation in the formation of organs and body systems that will become more complex in the subsequent stages of development.[27]

5. Stage of Completion of Form (Formation of Bones and Flesh)

The stage of form completion, or the phase of bone and flesh formation, occurs around the seventh to eighth week of pregnancy and is a critical phase in fetal development. During this stage, cartilage begins to form as the precursor to the body's skeletal structure, which then undergoes a process called ossification, where the cartilage transforms into hard bone. Meanwhile, muscles begin to grow and surround the bones, forming a more complete body structure that resembles the human form. This development allows the fetus to begin making small movements, although they are not yet felt by the mother. By the end of the eighth week, the fetus is about 2.7 cm long and weighs approximately 1.1 grams, indicating significant physical growth with a more defined shape, ready for the next stage of development.[28]

6. The *Khalq Akhar* Stage (New Being and Spirit Blowing)

The *Khalq Akhar* stage, which takes place between the 9th and 16th weeks of pregnancy, is a crucial phase in fetal development where the body's organs begin to function and the fetus experiences rapid growth.[29] In this phase, the nervous system, circulatory system, and other vital organs begin to function in coordination, marking

[25] Juwaini Juwaini, "The Process of Human Creation in the Qur'an (an Islamic Philosophy Study)," *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif* 21, no. 1 (February 28, 2024): 16–31, https://doi.org/10.22373/jim.v21i1.20912.

[26] Rendi Pratama et al., "Perkembangan Janin Dalam Kandungan Dan Implikasinya Pada Pendidikan," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 6, no. 9 (2023): 6877–83, https://doi.org/10.54371/jiip.v6i9.2246.

[27] Suwito Suwito, "Penciptaan Dan Pembentukan Janin Menurut Al-Qur'an, Al-Hadis, Dan Ilmu Kedokteran," *Al-Hukama' : The Indonesian Journal of Islamic Family Law* 2, no. 2 (December 29, 2012): 196–220, http://jurnalfsh.uinsby.ac.id/index.php/alhukuma/article/view/249.

[28] Deni Sopiansyah, Nurwadjah Ahmad Eq, and Andewi Suhartini, "Kehidupan Dunia Dan Akhirat Dalam Perspektif Pendidikan Islam," *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 3, no. 1 (April 6, 2021): 134–49, https://doi.org/10.47467/as.v3i1.463.

[29] Khairulnazrin Nasir and Khadher` Ahmad, "Hadith Peniupan Roh Semasa Tempoh Pranatal: Analisis Menurut Perspektif Muḥaddithīn," *Online Journal of Research in Islamic Studies* 7, no. 1 (September 18, 2020): 1–16, https://ejournal.um.edu.my/index.php/RIS/article/view/26210.

the transformation of the fetus into a more complete human being. According to the Qur'an in Surah As-Sajadah, verse 9, and Surah Sad, verse 72, this stage also involves the blowing of the soul by Allah into the fetus, which grants life and spiritual potential for humans to think, feel, and further develop. This blowing of the soul is believed to occur at 120 days of pregnancy or four months, according to the Hadith of Prophet Muhammad (SAW), marking the fetus not just as a collection of cells, but as a living being with responsibilities and potential in life.

The phase of Alam Rahim illustrates the complex and gradual development of humans, starting from the essence of soil and progressing toward becoming a perfect being. In relation to educational psychology, these phases teach us about the potential development of each individual, beginning from a simple origin and growing into a more complex form. Understanding the origins of humanity reminds us that education should consider the holistic development of individuals, addressing the interconnected physical, cognitive, and emotional aspects.[30] Just as the development of a fetus begins with a very small and unseen stage, education also requires special attention to the early stages of a student's development. Teachers, as educators, must realize that every child has potential that needs to be nurtured from an early age. Providing an environment that supports their growth is the first step in building a strong foundation for their future.[31]

In addition, the gradual process of human creation, from *nutfah* (sperm and ovum) to the blowing of the soul, holds significance in the context of moral and spiritual education. Education should not be limited to academic teaching but also includes character formation and self-understanding. Just as the phase of the blowing of the soul gives life and awareness, education should play a role in providing an understanding of the meaning of life, responsibility, and moral values. This serves as a reminder for educators to not only focus on the cognitive aspects of students but also on the emotional and spiritual development. A good educational process is one that touches all aspects of the student's being, providing them with a clear direction in life, and equipping them with the ability to think critically and take responsibility for their actions.[32]

The Worldly Life

In Islam's perspective, worldly life is an important phase in the journey of human life, beginning at birth and ending at death. During this stage, every individual has the primary goal of worshipping Allah SWT and is given the opportunity to serve as a khalifah (steward) on Earth, managing and prospering the universe. Throughout worldly

[30] M. Ilyas, "Fase Perkembangan Manusia Dalam Pendidikan Islam," *Al-Liqo: Jurnal Pendidikan Islam* 4, no. 1 (July 18, 2019): 1–14, https://doi.org/10.46963/alliqo.v4i1.12.
[31] Hidayatussaliki Mappanyompa Mappanyompa, "Psikologi Perkembangan Manusia Dalam Pendidikan Islam," *Ibtida'iy : Jurnal Prodi PGMI* 6, no. 2 (November 29, 2021): 31–41, https://doi.org/10.31764/ibtidaiy.v6i2.6300.
[32] Bahrum Subagiya, Didin Hafidhuddin, and Akhmad Alim, "Internalisasi Nilai Penciptaan Manusia Dalam Al-Quran Dalam Pengajaran Sains Biologi," *Tawazun: Jurnal Pendidikan Islam* 11, no. 2 (December 31, 2018): 190–210, https://doi.org/10.32832/tawazun.v11i2.1674.

life, humans face trials and tribulations that test their faith and piety, and every action will be held accountable before Allah. Therefore, it is crucial for individuals to follow the teachings of Islam and make the best use of their time by performing righteous deeds, as worldly life is temporary and serves as a field for actions that will determine their eternal life in the hereafter.[33]

In relation to educational psychology, understanding this worldly life is highly relevant to comprehending the potential of individuals from the prenatal stage. The process of human creation described in the Qur'an and supported by embryology provides a foundation for the cognitive and affective development of learners. The development of the nervous system and sensory organs during pregnancy forms the foundation for mental development after birth. Therefore, education focused on personality development and mental health should begin early, even during the prenatal phase. The emotional condition of the mother during pregnancy can influence the development of the fetus, so education for pregnant mothers that supports calmness and spiritual awareness is crucial. With this understanding, educators can appreciate the unique potential of each child and provide education that evolves in accordance with their innate nature, which becomes the foundation for a learning process filled with care and attention.[34]

The *Barzakh* Realm (Grave)

The *Barzakh* realm is the transitional phase between the worldly life and the afterlife, where the soul resides after death until the Day of Judgment. In this realm, the fate of the soul depends on the deeds performed during its life in the world.[35] For those who are faithful and perform righteous deeds, the *Barzakh* realm becomes a place of tranquility and bliss. However, for those who are ungrateful and sinful, it becomes a place of torment. In the *Barzakh* realm, the soul cannot return to the world or increase its deeds, but rewards can still flow through acts such as ongoing charity (sadaqah jariyah), beneficial knowledge, and prayers from righteous children. Therefore, the worldly life is a valuable opportunity to perform good deeds, because after death, there is no longer any chance to amend oneself.[36]

The concept of *Barzakh* holds relevance in educational psychology, especially in shaping the moral awareness and spiritual responsibility of students. In education, it is important to instill the value of sustaining good deeds that will continue to benefit others even after death, such as beneficial knowledge and the prayers of righteous children. This teaches students that their actions have long-term impacts, even beyond their lifetime. Education that emphasizes the importance of charitable deeds and virtues can shape students' character to be responsible, virtuous, and aware of the consequences of their

[33] Sopiansyah, Eq, and Suhartini, "Kehidupan Dunia Dan Akhirat Dalam Perspektif Pendidikan Islam."
[34] Debrina Raseuki Ginting, "Jadi Diri Manusia Dalam Pendidikan Islam," *ALACRITY : Journal of Education* 3, no. 2 (June 26, 2023): 66–80, https://doi.org/10.52121/alacrity.v3i2.165.
[35] Elly Warnisyah Harahap, M. Anzaikhan, and Amroeni Drajat, "The Spiritual Significance of Barzakh in the Qur'an: An Analysis of Quraish Shihab's Thought," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 9, no. 1 (2024), https://journal.iainlangsa.ac.id/index.php/tibyan/article/view/8349.
[36] Wahyuddin, "Perjalanan Umat Manusia Setelah Hari Kebangkitan," *Rumah Jurnal UIN Alauddin* 3, no. 2 (2022): 103, https://journal.uin-alauddin.ac.id/index.php/jpk/article/view/36287/16920.

actions. This understanding encourages students to not only focus on worldly success but also pay attention to their spiritual dimension, which will influence their fate in the *Barzakh* realm and the afterlife.[37]

The Day of Judgment

The Day of Judgment (*Yawm al-Qiyamah*) is the day when the entire universe will be completely destroyed, and all human beings will be resurrected to account for their deeds. In the journey towards the afterlife, humans will pass through several important stages, namely *Yawm al-Ba'ath* (the Day of Resurrection), *Yawm al-Mahshar* (the Day of Gathering), *Yawm al-Hisab* (the Day of Reckoning), *Yawm al-Mizan* (the Day of Weighing of deeds), and *Yawm al-Jaza'* (the Day of Recompense). Each of these stages has events and consequences that determine the fate of individuals in the afterlife.

1. *Yaumul Ba'ats* (The Day of Resurrection)

   Yawm al-Ba'ath, or the Day of Resurrection, is an important event in Islamic teachings that marks the beginning of the afterlife after death. On this day, all of humanity will be resurrected from their graves by the blowing of the trumpet by the Angel Israfil, as mentioned in the Qur'an.[38] Each individual will be resurrected in a complete physical form, with a condition that reflects their deeds during their life in the world. Those who are faithful and righteous will be resurrected in glory, while those who disbelieved and sinned will rise in a state of fear and disgrace.[39] After the resurrection, all of humanity will be gathered in the *Mahsyar* Field to undergo Allah's judgment, where every deed will be accounted for justly. This day serves as a reminder for every Muslim to consistently do good and avoid evil, in preparation for facing Allah's perfect justice on that day.[40]

2. *Yaumul Mahsyar* (The Day of Gathering)

   After being resurrected from the grave, all of humanity will be gathered in the *Mahsyar* Field, a vast and terrifying place where they will stand without protection, naked, barefoot, and uncircumcised, as explained in the Qur'an and Hadith. In this frightening atmosphere, each individual will await Allah SWT's judgment with confusion and anxiety. However, amidst this situation, there will be seven groups who will receive Allah SWT's shade, one of which includes the just ruler and the youth who grew up in obedience to Him. This condition emphasizes the importance of deeds in this world, as our actions during life will determine our fate

[37] Nurhadi, "Siksa Alam Barzah Menurut Hadis Nabi Muhammad Saw (Study Naskah Kitab Shahih Muslim)," *Jurnal Penelitian Medan Agama* 11, no. 1 (2020), http://dx.doi.org/10.58836/jpma.v11i1.8632.
[38] Damanhuri Damanhuri, Abdur Rokhim Hasan, and Abd muid N, "Bukti Kebenaran Al-Qur'an Tentang Adanya Kebangkitan Pada Hari Kiamat," *COMSERVA : Jurnal Penelitian Dan Pengabdian Masyarakat* 4, no. 6 (October 24, 2024): 1608–14, https://doi.org/10.59141/comserva.v4i6.2492.
[39] Muhammad Luthfi Asy-Syaukanie Luthfi et al., "Interpretation Of Creedal Verses The Day Of Resurrection (Yaumul Ba'ats)," *ALMUSTOFA: Journal of Islamic Studies and Research* 1, no. 1 (2024): 1–9, https://ejournal.bamala.org/index.php/almustofa/article/view/27.
[40] Ihsan Nur and Isra Fadhillah Arham, "Kompromisasi Kontradiksi Makna Tiupan Sangkakala Dalam Al-Qur'an," *TAFSE: Journal of Qur'anic Studies* 3, no. 2 (2018): 147–63, https://scholar.archive.org/work/zmtssg46zrcwxn3nghstzgyltm/access/wayback/https://jurnal.ar-raniry.ac.id/index.php/tafse/article/download/13275/pdf.

and condition in the afterlife.[41]

3. *Yaumul Hisab* (The Day of Reckoning/Accountability)

Yaumul Hisab is the Day of Reckoning, where every good and bad deed performed during life in this world will be meticulously examined by Allah SWT, even the smallest particle (*zarrāh*) will not be overlooked.[42] Each individual will receive their book of deeds, and those who receive it in their right hand will feel joy, as it signifies more good deeds, while those who receive it in their left hand or from behind will feel regret due to their greater sins. In this process, the Prophet Muhammad SAW will intercede for his believing followers to obtain leniency in the reckoning of their deeds. This emphasizes the importance of every action, both good and bad, as every deed will be accounted for and rewarded accordingly. It encourages Muslims to always do good deeds and avoid sinful acts in order to achieve eternal happiness in the Hereafter.[43]

4. *Yaumul Mizan* (The Day of Weighing Deeds)

Yaumul Mizan is the Day of Weighing of deeds, when Allah SWT will assess every action of human beings with perfect justice. On this day, every good and bad deed, no matter how small, will be weighed, and nothing will escape His judgment, as emphasized in the Qur'an. The result of this weighing will determine a person's fate in the Hereafter: those whose good deeds outweigh their bad deeds will enter Paradise, while those whose bad deeds outweigh their good deeds will be placed in Hell. This process underscores the importance of every action in life, as every deed will be rewarded accordingly. Therefore, Muslims are reminded to continuously do good and avoid evil in order to attain eternal happiness in the Hereafter.[44]

5. *Yaumul Jaza'* (The Day of Recompense: Heaven or Hell)

Yaumul Jaza' is the Day of Reward, where every deed of humanity will receive a just recompense in the Hereafter. Believers who perform righteous deeds will receive the reward of Paradise, a place filled with eternal pleasure and happiness, as described in the Qur'an, where they will dwell in gardens beneath which rivers flow, with Allah SWT being pleased with them. On the other hand, those who disbelieve and commit sins will receive punishment in Hell, according to the severity of the sins they committed during their lives. However, for those who have faith despite their sins, intercession can lead them out of Hell after they have undergone punishment for their wrongdoings. This teaches the importance of faith and righteous deeds as the key provisions for achieving eternal happiness in the Hereafter.[45]

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[41] Nabila Marsyanada et al., "Rekonstruksi Kehidupan Setelah Kematian," *Gunung Djati Conference Series* 22 (June 4, 2023): 234–2446, https://www.conferences.uinsgd.ac.id/index.php/gdcs/article/view/1503.

[42] sulis et al., "Konsep Penguatan Iman Kepada Hari Akhir Dalam Al-Qur'an Dan Implikasinya Dalam Kehidupan," *Jurnal Ilmu Al-Qur'an Dan Tafsir Nurul Islam Sumenep* 9, no. 1 (2024): 103–16, https://ejournal.kopertais4.or.id/madura/index.php/alqorni/article/view/7836.

[43] Misbahul Ramadhani and Abnan Pancasilawati Mursalim, "Eksistensi Syafaat Di Akhirat (Studi Pemikiran Teologi Ahlu Al-Sunnah)," *Hamalatul Qur'an: Jurnal Ilmu-Ilmu Al-Qur'an* 3, no. 2 (2022): 27–28, https://core.ac.uk/download/pdf/618322884.pdf.

[44] Sopiansyah, Eq, and Suhartini, "Kehidupan Dunia Dan Akhirat Dalam Perspektif Pendidikan Islam."

[45] Sinta et al., "Sudut Pandang Islam Tentang Perjalanan Dan Tujuan Hidup Manusia."

The concept of *Alam Barzakh*, as a transitional phase between this world and the Hereafter, holds profound relevance in educational psychology, particularly in shaping character and moral consciousness in students. *Alam Barzakh* teaches the concept of the continuity of good deeds, where acts of kindness performed during one's lifetime continue to yield rewards, even after death, such as beneficial knowledge, ongoing charity, and prayers from righteous children. In the context of education, this emphasizes the importance of instilling values of good deeds that not only have an immediate impact in this world but also carry long-term consequences, including in *Alam Barzakh* and the Hereafter. Education that highlights the significance of the continuity of good deeds can shape students who are not only focused on worldly success but also possess an awareness of their spiritual and moral responsibilities towards others and Allah SWT.[46]

The concept of *Alam Barzakh* also encourages the importance of education that focuses on character development, which benefits not only the individual but also others after death. Education that emphasizes good deeds with long-term impact, such as benefiting others, teaches students to perform kindness throughout their lives. It also instills in students the awareness that every action they take in this world will have ongoing consequences, both in this life and in the Hereafter. This approach fosters a sense of responsibility and encourages students to make positive contributions that resonate beyond their lifetime, reinforcing the values of empathy, compassion, and moral integrity.[47] By integrating these values into the educational curriculum, students are taught to take responsibility for their actions, creating individuals who are not only of good character but also aware of the importance of beneficial deeds for themselves and others, both in this world and in the life to come.[48]

CONCLUSION

The journey of human life in the Islamic perspective begins from the realm of the soul, continues to the womb, life in the world, the *barzakh* realm, and finally the afterlife. Each phase has its own meaning and purpose, reflecting the greatness of Allah SWT in creating humans as rational and responsible beings. These phases represent the individual's responsibility to live life righteously, follow Allah's guidance, and worship Him in order to achieve success in the hereafter. From each stage of this life journey, valuable lessons can be learned. From the realm of the soul, one learns about the oneness of Allah and spiritual identity. The womb phase teaches about the beginning of creation and the need to uphold the sanctity of life. Life in the world is seen as a test of deeds, while the *barzakh* realm serves as a temporary stop awaiting resurrection on the Day of Judgment. Overall, this paper emphasizes the importance of moral and spiritual

[46] Nelmi Hayati and Fuji Pratami, "Konsep Pendidikan Karakter Perspektif Psikologi Pendidikan Islam Dalam Kajian Hadis," *Al-Mu'tabar* 3, no. 1 (January 3, 2023): 35–48, https://doi.org/10.56874/jurnal.
[47] Dahrun Sajadi, "Pendidikan Karakter Dalam Perspektif Islam," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 2, no. 2 (November 6, 2019): 16–34, https://doi.org/10.34005/tahdzib.v2i2.510.
[48] Muhammad Riza, "Pendidikan Karakter Dalam Perspektif Islam," *Jurnal As-Salam* 1, no. 1 (August 31, 2016): 73–82.

awareness in living life, as well as proper preparation for facing life after death in accordance with Islamic teachings.

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